

The dutifull
ADVICE
of a loving
SONNE

To his aged
FATHER.



LONDON:

Printed for *Beniamin Fisher*
and are to be sold at his shop
in Aldersgate-street at the
signe of the *Talbot*.

1 6 3 2.

*other issue
He has 4-
undant*

The Author

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LONDON:

Printed for D. B. and T. B.


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THE
DVTIFULL
ADVICE OF A
LOVING SONNE
TO HIS AGED
FATHER.

SIR,
 **Humbly be-**
seech you,
both in re-
spect of the honour
A 2 of

2 *The Sons Advice*

of God, your dutie to his Church, and the comfort of your owne soule, that you seriously consider in what tearmes you stand; and weigh your selfe in a Christian Ballance, taking for your counterpoise the Iudgements of God: Take heede in time that the word *Tekell*,
writ-

to his Father.

3

written of old a,
gainst *Balthazar*, and
interpreted by *Dani-*
el, be not verified in
you, whose exposi-
tion was, You have
beene poyſed in the
ſcale, and found of
too light weight.

Dan. 3.

Remember that
you are now in the
weining, and the
date of your pilgri-
mage well-nigh ex-

A 3

pi-

4 *The Sons Advice*

pired, and now that
it behoveth you to
looke towards your
Countrey, 'your for-
ces languisheth, your
fences impaire, your
body droops, and on
every side the rui-
nous Cottage of
your faint and feeble
flesh threatneth a
fall. And having so
many harbingers of
death to premonish
you

to his Father.

5

you of your end,
how can you but
prepare for so dread-
full a stranger. The
young man may dye
quickly, but the old
cannot live long: the
young mans life by
casualty may bee a-
bridged, but the old
mans by no Phyfick
can bee long adjour-
ned, and therefore if
greene yeeres should

A 4 some.

6 *The Sons Advice*

Sometimes thinke
of the grave, the
thoughts of old age
should continually
dwell in the same.

The prerogative
of Infancie is inno-
cencie; of Childe-
hood, reverence; of
Man-hood, maturi-
rity; and of old age,
wisedome.

And seeing then
that the chiefeſt pro-
per-

perties of wisdom
are to be mindefull
of things past, care-
full for things pre-
sent, and provident
for things to come;
Use you now the pri-
vilege of natures tal-
lent to the benefit of
your owne soule,
and procure hereaf-
ter to be wise in wel-
doing, and watch-
full in the foresight
of

8 *The Sons Advice*

of future harmes.
To serve the world
you are now unable,
and though you
were able, yet you
have little cause to
bee willing, seeing
that it never gave
you but an unhappy
welcome, a hurtfull
entertainment, and
now doth abandon
you with an unfor-
tunate farewell.

You

to his Father. 9

You have long sowed in a field of flint, which could bring you nothing forth but a crop of cares, and afflictions of spirit, rewarding your labors with remorse, and affording for your gaine, eternal danger.

It is now more than a seasonable time to alter the course

10 *The Sons Advice*

course of so unthriving a husbandry, and to enter into the field of Gods church in which, sowing the seed of repentant sorrow, and watering them with the tears of humble contritiō, you may hereafter reape a more beneficiall harvest, and gather the fruits of everlasting cōfort
Re-

Remember, I pray
you, that your spring
is spent, your sum-
mer overpast, you
are now arrived at
the fall of the leafe;
yea, and winter co-
lors have long since
stained your hoarie
head.

Bee not carelesse,
(saith Saint *Augustin*)
though our loving
Lord bear long with
offen-

12 *The Sons Advice*

offenders; for the longer he stayes, not finding amēdment, the soarer hee will scourge When hee comes to Iudgement: And his patience in so long forbearing, is ouely to lend us respit to repent, and not any wise to inlarge us leisure to sinne.

Hee that is tossed
with

with varietie of
stormes, and cannot
come to his desired
port, maketh not
much way, but is
much turmoyled;
So, hee that hath pas-
sed many yeeres, and
purchased little pro-
fit, hath had a long
being, but a short
life; For, life is more
to bee measured by
wel-doing, than by
num-

14 *The Sons Advice*

number of yeeres :
Seeing that most
men by many dayes
doe but procure ma-
ny deaths, & others
in short space attain
to the life of infinite
ages; what is the
body without the
soule, but a corrupt
carkasse? And what
is the soule without
God, but a sepulchre
of sinne?

If

If God bee the way, the life, and the truth, he that goeth without him, strayeth; and he that liveth without him, dyeth; and he that is not taught by him, erreth.

Well (saith *Saint Augustine*) God is our true, & chiefest life, from whom to revolt, is to fall; to
B whom

16 *The Sons Advice*

whom to returne, is
to rise, and in whom
to stay, is to stand
sure.

God is hee from
whom to depart is
to dye; to whom to
repaire, is to revive;
and in whom to
dwel, is life for ever:
Bee not then of the
number of those
that beginne not to
live, till they bee rea-
dy

to his Father. 17

dy to dye: and then,
after a foes desert,
come to crave of
God a friends enter-
tainment.

Some there be
that thinke to snatch
heaven in a mo-
ment, which the best
can scarce attaine
unto in the mainte-
nance of many yeares,
and when they have
glutted themselves

B 2 with

18 *The Sons Advice*

with worldly delights, would jump from *Diues* dyet, to *Lazarus* Crowne : from the service of Satan, to the solace of a Saint.

But bee you well assured, that God is not so penurions of friends, as to hold himselfe and his kingdome scaleable for the refuse and
re-

reversions of their
lives, who have sa-
crificed the princi-
pall thereof to his e-
nemies, and their
owne brutish lust;
then onely ceasing
to offend, when the
abilitie of offending
is taken from them.

True it is, that a
thiefe may be saved
upon the crosse, and
mercie found at the

20 *The Sons Advice*

last gaspe : But well
(saith Saint *Augustin*)
though it bee possi-
ble, yet it is scarce
credible, that the
death should finde
favour, whose whole
life deserved death;
and that the repen-
tance should bee ex-
cepted, that more
for feare of hell, and
love of himself, then
for the love of God,
and

and loathsomnesse
of sinne cryeth for
mercie.

Wherefore, good
Sir, make no longer
delayes; but being
so neer the breaking
up of your mortall
house, take time be-
fore extremitie, to
pacifie Gods anger.

Though you suf-
fered the bud to bee
blasted, though you

22 *The Sons Advice*

permitted the fruits
to bee perished, and
the leaves to dry up,
yea, though you let
the boughs to wi-
ther, and the bodie
of your tree to grow
to decay; yet (alas)
keep life in the root,
for feare lest the
whole tree become
fewell for hell fire;
For surely where the
tree falleth, there it
shall

shall lye, whether
towards the South,
or to the North, to
heaven, or to hell;
and such sap as it
bringeth forth, such
fruite shall it ever
beare.

Death hath already
filed from you
the better part of
your naturall forces,
and left you now to
the Lees and remis-
sals

24 *The Sons Advice*

fals of your weary-
ish and dying dayes.

The remainder
wherof as it cannot
beelong, so doth it
warne you speedily
to ransom your for-
mer losses; for what
is age, but the Ca-
lends of death, and
what importeth
your present weake-
nesse, but an earnest
of your approaching
dissol-

dissolution, you are now embarked in your finall voyage, and not farre from the stint and period of your course.

Bee not therefore unprovided of such appurtenances as are behoovefull in so perplexed and perillous a journey; death it selfe is very fearefull, but much more
ter-

26 *The Sons Advice*

terrible in respect of
the judgment it
summoneth us un-
to.

If you were now
laid upon your de-
parting bed, burthe-
ned with the heavie
load of your former
trespasses, and gored
with the sting and
pricke of a festered
Conscience; if yee
felt the crampe of
death

to his Father. 27

death wresting your
heart-strings, and
ready to make the
ruffull divorce be-
twene bodie and
soule : If you lay
panting for breath,
and swimming in a
cold and pale sweat
wearied with strug-
ling against your
deadly pangs, O
what would you
give for an houres
re-

28 *The Sons Advice*

repentance; at what
rate would you va-
lue a dayes contriti-
on : Then worlds
would bee worth
lesse in respect of a
little respite, a short
truce would seeme
more precious than
the treasures of an
Empire, nothing
would bee so much
esteemed as a short
truce of time, which
now

to his Father. 29

now by dayes, and
moneths; and years,
is most lavishly mis-
spent.

Oh how deeply
would it wound
your woefull heart,
when looking back
into your former
life, you considered
many hainous, and
horrible offences cō-
mitted, many pious
workes, and godly
deeds

30 *The Sons Advice*

deeds omitted, and
neither of both re-
penting, your service
to God promised,
and not performed.

Oh how uncon-
solably were your
case, your friends
being fled, your sen-
ses affrighted, your
thoughts amazed,
your memory de-
cayed, and your
whole mind agast,
and

and no part able to
performe what it
should; but onely
your guilty Consci-
ence pestered with
sinne, that would
continually upbraid
you with many bit-
ter accusations.

Oh what would
you thinke then, be-
ing stripped out of
this mortall weede,
and turned out both

C

of

32 *The Sons Advice*

of service, and hous-
room of this wicked
world, you are for-
ced to enter into un-
couth and strange
pathes, and with
unknowne and ug-
ly companie to bee
convented before a
most severe Iudge,
carrying in your
conscience your in-
ditement, written
in a perfect Register
of

of all your misdeeds,
when you shall see
him prepared to
give sentence upon
you, against whom
you have so often
transgressed, and the
same to bee your
Vmpire, whom by
so manie offences
you have made your
enemies, when not
onely the Divell, but
even the Angels
C 2 would

34 *The Sons Advice*

would plead against
you, and your owne
selfe, in despite of
your selfe, be your
owne most sharpe
appeacher.

Oh what would
you doe in these
dreadfull exigents,
when you saw the
gastly Dragon, and
huge gulph of hell,
breaking out with
most fearfull flames,
when

when you heard the
weeping, wailing,
and gnashing of
teeth; the rage of
those hellish mon-
sters, the horreur of
the place, the terrour
of the company, and
the eternitie of all
those torments.

Would you then
thinke them wise
that should delay in
so weightie matters,

C 3 and

36 *The Sens Advice*

and idly play away
the time allotted, to
prevent these intolerable
calamities? Would you then
count it secure to nurse in
your bosomes so many
Serpents as finnes? and to
foster in your souls so many
malicious accusers, as
mortal and horrible offences?
Would you not think

thinke one life too little to repent in, for so many, and so great iniquities, every one Whereof were enough to throw you into those unspeakable and intolerable torments.

And why then, (alas) doe you not at the least devote that small remnant, and surplussage of these
C 4 your

38 *The Sons Advice*

your latter dayes,
procuring to make
an attonement with
God, and to free
your Soule and con-
science from that
corruption which by
your fall hath crept
into it.

Those verie eyes
that behold, and
reade this discourse,
those very eares that
are attentive to heare
it,

it, and that very understanding that considereth and conceiveth it, shall be cited as certaine witnesses of these rehearsed things. In your owne body shall you experience these deadly Agonies, and in your soule shall you feelingly finde these terrible feares; yea, and your present

40 *The Sons Advice*

sent estate, is in danger of the deepest harmes, if you doe not the sooner recover your selfe into that fold and family of Gods faithfull servants.

What have you gotten by being so long a customer to the world, but false ware futable to the shop of such a merchant

chant, whose traf-
fique is toyle, whose
wealth is trash, and
whose gaine is mi-
serie: what interest
have you reaped,
that might equall
your detriment in
grace and vertue? or
what could you find
in the vale of teares,
that was answerable
to the favour of
God, with losse
where

42 *The Sons Advice*

whereof, you were
contented to buy
it.

You cannot now
bee inveigled with
the passiōs of youth,
which making a par-
tialitie of things, sets
no distance between
counterfeit and cur-
rant, for these are
now worne out of
force, by tract of
time are fallen into
re-

reprooffe by triall of
their folly.

Oh let not the
crazy cowardnesse
of flesh and bloud
daunt the prowesse
of an intelligent per-
son, who by his
wisedome cannot
but discerne how
much more cause
there is, and how
much more neede-
full it is to serve God
then

44 *The Sons Advice*

then this wicked world.

But if it bee the ungrounded presumption of the mercie of GOD, and the hope of his assistance at the last plunge (which indeede is the ordinarie lure of the divell) to reclaime finners from the pursuite of Repentance. Alas, that

that is too palpable
a collusion to mis-
lead a sound and ser-
viceable man, how-
soever it may pre-
vaile with sicke and
ill affected judge-
ments: who would
relye upon eternall
affaires upon the gli-
ding slipperinesse,
and running streams
of our uncertaine
life? who, but one of
distem-

46. *The Sons Advice*

of distempered wits,
would offer fraud to
the discipherer of
all thoughts; with
whom dissemble we
may to our cost, but
to deceive him is un-
possible.

Shall we esteeme
it cunning to robbe
the time from him,
and bestow it on his
enemies, who kee-
peth tale of the least
minutes

minutes, and will
examine in the end
how every moment
hath beene employ-
ed. It is a prepos-
terous kinde of polli-
cy in any wise con-
ceit to fight against
God, till our wea-
pons be blunted, our
forces consumed,
our limbs impotent,
and our best time
spent; & then when

D wee

48 *The Sons Advice*

wefal for faintnesse,
and have fought our
selves almost dead
to presume on his
mercy.

Oh! no, no, the
wounds of his most
sacred body so often
rubbed, and renew-
ed by our sinnes, and
every part and par-
cell of our bodies so
divers, and sundrie
wayes abused, will
bee

to his Father. 49

bee then as so many
whetstones & incen-
tives to edge & exas-
perate his most just
revenge against us.

It is a strange peece
of Art, and a verie
exorbitant course,
when the shippe is
sound, the Pylot
well, the Marriners
strong, the gale fa-
vourable, & the Sea
calme to lye idly

D 2

at

50 *The Sons Advice*

at the road, burning
so seasonable wea-
ther; And when the
Ship leaketh, the Pi-
lott sicke, the marri-
ners faint, the storms
boyfterous, and the
Seas a turmoyle of
outragious surges,
then to launch forth
(hoist upsaile) and
set out for a long
voyage into a farre
Countrey.

Yet

Yet such is the
skil of these evening
Repenters, who
though in the sound-
nesse of their health,
and perfect use of
their reason; they
cannot resolve to cut
the Cables, & weigh
the Anchor that
with-holdsthe from
God.

Nevertheles, they
feed themselves with

52 *The Sons Advice*

a strong perswasion
that when they are
astonied, their wits
distracted, the un-
derstanding dusked,
and the bodies and
soules wracked, and
tormented with the
throbs, and gripes of
a mortall sicknesse;
then forsooth they
will begin to thinke
of their weightiest
matters, and become
sudden

sudden Saints, when they are scarce able to behave themselves like reasonable creatures.

No, no, if neither the Cannon, Civill, nor the Common Law will allow that man (perished in judgement) should make any testament of his temporal substance,

54 *The Sons Advice*

stance, How can
hee that is animated
with inward gar-
boyles of an unset-
tled Conscience, di-
strained with the
ringing fits of his
dying flesh, mained
in all his ability, and
circled in on every
side with many and
strange incumbran-
ces bee thought of
due discretion to di-
spose

spoke of his chiefest
Jewell, which is his
Soule, and to di-
spatch the whole
mannage of all eter-
nity, and of the trea-
sures of heaven in so
short a spurt.

No, no, they that
will loyter in seede-
time, and begin to
sow when others
reape; they that will
ryot out their health,
and

56 *The Sons Advice*

and beginne to cast
their accounts when
they are scarce able
to speake. They that
will slumber out
the day, and enter
their journey when
the light doth faile
them, let them
blame their owne
folly if they dye in
debt and be eternall
beggars, and fall
headlong into the
lap

lap of endlesse per-
dition

Let such listen to
Saint *Cyprians* les-
son; Let, saith he, the
grievousnesse of our
fore be the measure
of our sorrow; let a
deepe wound have a
deepe and diligent
cure; *Let no mans con-
trition be lesse then his
crime.*

FINIS.

lad of candle's par
dition

Let such listen to
Saint Gregory's tale
For; Let such he the
drivonwale of our
the be the meaning
of our story, let
dece wound have
dece and diligent
concl; let the man con
write for the church
Lament.

FIFTE

